

The CHRISTIAN CENTURY



A Journal of Religion

The Church and Her Properties

By Bishop McConnell

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EDITORIAL

A Prayer for the Coming of God's Kingdom

MIGHTY GOD, we turn to Thee from the restlessness and alarm of our daily life to seek for our souls the calmness and confidence that is in Thee. Flood Thou our disquieted hearts with Thy peace. Give us such an inward sense of Thy majesty, of Thine all-comprehending control of the world and of our lives, that we may not be in doubt as to the future. If we cannot see the outcome of the strange events of today, may we see Thee, the God of nations and of nature, ruling and guiding all things for good.

We pray for a new and more vivid sense of Thy providence. What can sustain our hearts in these uncertain days but the vision of Thy reality, the sense of Thy firm tread through all the centuries, and of Thy living and creative presence in all the confusion of these passionate times. Human wisdom seemed never so in need of Thine aid as now. With the clashing of the opinions and passions of men, where shall we look but to Thee, God of all time and beyond time, for strength and guidance. Point our minds into the hills from whence our strength cometh. Give to Thy people such a refreshing of faith in Thee and Thy power and goodness that our hearts may not be cast down with fear nor shrink before the heroic tasks that confront us.

Draw near to the humble, to those who have been long oppressed with the inhumanity of their more privileged brothers, and who now are rising up with a new consciousness of power and a purpose to claim their rights in the social order. Preserve them from falsehood and mischief-making and the fallacious way of violence. Draw near also to the privileged and the prosperous. Show them

the meaning of this hour. Take all pride from their hearts. Give them a desire to serve their day and generation, and to cooperate with all their brothers to build in the world the Kingdom of God. Keep alive in the souls of all men the sense of the Kingdom wherein Thy will shall be done, wherein there shall exist nothing that maketh a lie or that harms any of Thy little ones. May we never cease to expect its coming and to work for it with all good will. We ask in Jesus' name.—Amen.

Prayerful Waiting for Interchurch News

CHURCH leaders the country over are awaiting with prayerful hearts the announcement of the results of the great Interchurch drive for over \$300,000,000. So far the returns have, apparently, not been decisive enough to warrant any report. The steady stream of information which has flowed into newspaper offices from New York headquarters during the past four months suddenly stopped two weeks ago and all efforts at getting authentic news have been unavailing. Whether the campaign for funds has been a success or a failure is not yet known even at headquarters. It is unwise to draw conclusions from local and sporadic data, but it seems clear at this writing that the large sum counted upon from "friendly citizens" has not been forthcoming. In the greater cities this feature of the campaign has, apparently, been a startling failure. Whether the several denominational drives have come up to expectations no one yet knows, though such data as are in hand would seem to warrant optimism. Even the severest critics of the sectarian features of the great undertaking regard with deep solicitude the accomplishment of the goal projected by it.

The Growth of Superstition

WHEN people turn away from ethical religion they usually sink to the level of some crude superstition. Nature abhors a vacuum and there is a place in every heart for the knowledge of God. The conditions of the war time shook thousands of families loose from the old home who neglected to make connection with the church in the new communities. Family religious traditions are more easily broken than formerly. There has been a tendency on the part of youth to turn aside from the faith and habit of the fathers. This has resulted in the growth of superstition. The mediums in the larger cities are doing a flourishing business, following the visit of Sir Oliver Lodge. Great numbers of people have hoped to find in the doubtful oracles of ignorant and mendacious mediums the consolation they should have found in the New Testament and at the altars of the church. Of course no intelligent person believes that our whole nation is going to sink to the level of the ouija board and the seance. But meanwhile a great many people will lose the community spirit that thrives in the church and with it the sense of ethical obligation. The "hard-boiled" intellectualist who has thought he did civilization a service by throwing a brick through the church's windows every day will wake up one of these mornings to find that he has hindered religion only to make room for something which even he must concede to be worse.

The Death of President Howard Bliss

ONE of the unheralded heroes of the war was Dr. Howard Bliss, president of the Syrian Protestant College of Beirut. It became necessary for him to find food for his eight hundred students during the war and this labor under the war conditions involved much self-sacrifice and ingenuity. He labored incessantly to secure some measure of political autonomy for Syria in the peace settlements and in this enterprise left no stone unturned. His tasks were beyond human strength. His monuments may be found all over the Near East. Up the Nile, throughout Palestine, and in Turkey, are young men of modern spirit who confess themselves to be disciples of his spirit and ideals. He lived an abundant life and there is the deep satisfaction in knowing that his service has not been in vain. The Near East will never again be as it was when Howard Bliss entered it.

The Sinister Spectre of Fear and Suspicion

AMONG the most widely prevalent and sinister qualities of the social mind in this period following war are fear and suspicion. Freedom to criticize conditions was formerly the rule throughout America and provided a safety valve for social discontent. Now such criticism is at once branded as "red radicalism." In every community someone is under suspicion. He is usually a person with a free mind who forms his opinions by some other process than absorbing the sentiments of the popular newspaper. The spirit of antagonism has entered into all

too many church situations. It is frequently asserted that the famous case of Kate Richards O'Hare, a mother of four children, who is in prison under the espionage act, is really the by-product of a church row out in South Dakota. Fear and suspicion are non-Christian. There is no other basis for social cooperation and for the success of the church save in mutual trust. Fear creates bogies and weakens the public morale in a time of difficulty. The hour has struck for us to begin again to believe in the sanity and honesty of our fellowmen, in spite of occasional contrary evidence; to believe in the soundness of the democratic principle of government so thoroughly that we use no un-democratic devices in the support of democracy; and to bring to the fore a rational faith in God as the Shepherd of his people.

Religion in the State University

THE idea of the state university as being the home of infidelity and "godlessness" has less foundation in fact now than ever before. At Urbana, Ill., the state university has a religious council composed of pastors and Association secretaries as well as student leaders of religion. The strategy of the cause of religion is studied by this group with more care than is religious strategy in most cities. The Presbyterian church adjacent the campus is a particularly interesting experiment. It is composed exclusively of students and is managed by students, though a graduate pastor of experience ministers to them. Last autumn there was an interim between pastorates when the pulpit was supplied every Sunday through the efforts of the student pulpit supply committee and the church continued to fill its pews to overflowing every Sunday. A pastor is now on the field. He need not divide his mind with other interests for he is supported by his denomination exclusively for the care of the student body. The result of this and similar programs about the campus is that the students throng the churches until there is room for no more. State university students are no different from other young people, and the professors of the university have no peculiar bias against religion but on the contrary are often found working actively in the churches.

The Stereopticon Coming Back

FOR a decade the stereopticon has been under a cloud. The moving picture robbed it of its popularity. It is evident that the church leaders still regard it as a live thing. A Congregationalist committee has already produced three stereopticon lectures to be given in the churches in connection with the Pilgrim Tercentenary. One of these shows the old-time colonial meeting houses and will help to educate the churches in higher ideals of church architecture. The Presbyterians have developed some stereopticon lectures on "Italian Neighbors," "New Americans in the Making," and similar themes in connection with the home mission problem. The Methodists have long since led the field in slide making, having one of the largest plants in the country. The new lectures are being produced by Christian leaders and not by commercial

firms for revenue only, and consequently will have artistic finish and Christian meaning which one could not look for in commercial slides. There is a Sunday evening constituency in many communities for the Christian teacher who uses the stereopticon to illustrate his message.

Where the Ministers Come From

EVERY Protestant denomination bemoans the lack of students for the ministry. The present economic conditions are causing a loss in the ministerial force which is not being made up. The Disciples have in their various colleges 980 men preparing for the ministry, but this number is not sufficient to prevent a decline in the total force of the ministry. It is well known that the Disciples' strength is heavily massed in the Mississippi Valley. Yet a study of the present list of ministerial students shows that the strong Disciple states are not furnishing their share of their Timothys. Illinois with 110,938 members has to her credit only twenty-five young men preparing for the ministry and mission field in Eureka College. This is to be contrasted with Nebraska which has 22,280 members and 119 men preparing for the ministry in Cotner College. Ohio has 104,515 members in the churches and only forty men preparing for the ministry in Hiram College. This is to be contrasted with Oklahoma which has 42,238 members but has ninety-nine young men studying for the ministry in Phillips University. It is evident that the young men who are going into church leadership are coming from the states which have least city life and most rural life. This means that the church of tomorrow will have strong bodies and idealistic outlook, but who doubts that the ministry will lack something vital unless the city boy is not also recruited for Christian leadership? The city man has in a high degree the gift of organization, and that is one of the qualifications which the modern church with its denominational jealousies and its oft inefficient puttering at little tasks greatly needs.

The Need of Health Insurance

THOSE who are engaged in any of the various forms of systematized charitable work find that one of the most frequent causes of destitution is the illness of the wage earner. The average duration of illness for the American workman is nine days in each year. The worker whose lot is more than this average, who is ill for a month or six months, finds himself with a family about him in dire want. Most European countries have long since adopted the plan of compulsory health insurance. The workman pays part of the cost, the employer part and the state part. The insurance is furnished at cost, for there is no need of agents or publicity. As soon as the state becomes thus directly involved in the health problem there is at once new interest among the electorate in hygiene, sanitation, preventive medicine and kindred departments of welfare. In the European countries where the health insurance is in operation, there is a smaller

Foolish Tales

"To the Greeks foolishness"

IT is an old and foolish tale,
That tale of Galilee,
And of those hardy fishermen
Who dwelt beside the sea;
They little knew of bookish lore,
Of schools quite innocent,
Nor had they knowledge of the world,
Within their province pent.

It is an old and foolish tale,
That tale of Galilee,
How one frail man of lowly birth
Professed divinity;
Against the mighty of the earth
He dared to strive, alone,
And yet his simple words could hurl
A Herod from his throne.

It is an old and foolish tale,
And oft has it been told,
But, strange to say, that narrative
To us seems never old;
We tire of man's philosophies,
However sage they be,
And turn to read that ancient tale
Of Love in Galilee.

THOMAS CURTIS CLARK.

ratio of deaths from the preventable diseases of middle life. In America various state legislatures have considered compulsory health insurance but the indifference of the public and the defects in the various bills proposed have so far defeated whatever plans were proposed. Both California and Massachusetts have been especially and definitely interested in the idea. It is estimated by experts that the average human life could be extended fifteen years if modern scientific methods were generally adopted.

Unifying the Agencies of Unity

AN increasingly urgent problem which confronts the American church is that of coordinating the various organizations which have come into being under the impulse of the general demand for closer unity in Christian work. An outstanding case is afforded by the several organizations promoting religious education. The International Sunday School Committee is the oldest of these interdenominational agencies, but in recent years the evangelical denominations have created through their several Sunday School boards a Sunday School Council, which has no dealings with the older agency, causing not a little confusion and friction. In addition, there is the Religious Education Association. Manifestly we have here a need of adjustment and perhaps of merger. Then, too, there is

the Home Missions Council and the Foreign Missions Council. Besides such agencies of specific cooperation we have the World Conference on Faith and Order, sponsored by the Episcopalians, and the plan projected under Presbyterian prompting for an organically united Church of Christ in America. These, with the Interchurch World Movement and the Federal Council of Churches of Christ, have brought about a great deal of overlapping in cooperative effort. The Interchurch has plans afoot in religious education, in missionary effort, and in other fields partially covered by already existing organizations. Protestantism is being covered over with a patch-work of independent cooperative movements. These must be simplified and unified. The final decision will rest with the churches. Unless the Christian people are relieved of the support of an army of unnecessary secretaries and traveling agents, the nerve of Christian liberality will be cut.

The Shifting Races

ONE is surprised and curious when he learns from the steamship reports that a large number of young men who recently came from overseas after the big adventure of the war, sick with impatience to see their home and their families again, are returning to Europe. Of course some of them are going to bring to America the English or French girls to whom they became engaged while with the colors. Others are not yet settled into any satisfying work, and are going back to look up the locations in which they became interested in the war days, or to see other places made famous in the story of the conflict.

These boys will come back after their purposes have been realized. But there is a considerable company that is going on with the deliberate intention of making their future homes somewhere on the other side of the world. In some cases they found a profitable opportunity for employment, and engaged to return. Others of them, meeting in the give and take of campaign life the men of other races from the ends of the earth, became fascinated with the picture of commercial or industrial chances in India, or China or Japan, and are on their way to try the adventure of life in the Orient. Some of them are stimulated by the mere wanderlust which comes of dislocation through many months from the habitual and familiar things of their former lives. But many have the serious purpose of trying their fortunes in the antipodes.

In this manner the war has set in motion currents of inter-racial movement which are destined to affect profoundly the future of the world. Where scores went out to other lands before the war, hundreds and thousands are setting their faces to the sea. And as they go, they are sure to carry with them the American spirit of progress which will demand the best means of transportation, and the best devices of production and distribution for the commodities in whose traffic they will engage. That means that wherever they go the railroad will be

constructed, the facilities of steamboat navigation will be enlarged, and the means of inter-racial communication will be stimulated.

Nor will this be true of Americans alone, only for them it will be a new experience. Already the colonial ambitions and experiences of Great Britain, France and Italy have called forth many of their sons to the far places of the world. But in the future this impulse will be much more urgent than in the past, and all the vigor that American and European knowledge and skill can offer the waiting and eager Orient will be put under requisition. The spur to this wider movement out into the spaces of the East is the desire to capitalize the opportunities now so opulently offered for every sort of purposeful activity, promoted still further by the growing sentiment of safety among the nations.

To be sure, the present moment is one of deep unrest and dangerous disturbance. There are still many causes of suspicion and hostility. Wars have not ceased, and fresh wars may break out at any time, encouraged by the failure of the great nations to achieve a satisfactory peace and a convincing League of Nations compact. That is a part of the shame and distress of the present hour. But it is not without significance that most of the national groups are of opinion that the old days of incessant suspicion and hostility must be near their end, and a better understanding must soon replace the former open or covert antagonism.

If that proves to be true, the long-kept barriers to intercourse will be swept away. One of the reasons why there has been so little development of intercommunication in the Orient, particularly in the building of railroads, has been the fear that advantage might be taken of such facilities by an unfriendly but superior power. That widespread sentiment of apprehension has acted like a paralysis in restricting the advance of modern means of access throughout the non-Christian world. England started years ago a railroad from Smyrna eastward toward the Gulf of Issus and the Euphrates. Why did she not finish it? Partly because of the fear of the growing power of Germany that threatened the gates of India over some such means of transportation; and when Germany boldly projected the Berlin to Bagdad line, England knew that her hour of crisis was at hand.

Why has railroad transportation lagged so long in China? Partly, without doubt, because of the fear of Japanese exploitation of the interior if there should be offered such means of travel. Why has there been no railroad line running from India across the frontier into China, which would save the long sea journey around Singapore? Not alone because of engineering difficulties. Rather because of apprehension of trouble both by China and England. Why has there been no line running across the short distance that separates Siam from the Malay States? Because of anxiety on the part of Great Britain that Germany, which had gained control of the Siamese line, might threaten Burma if that system was joined with the railway from Singapore to Penang. Now that that menace is past, the two roads have been connected, and one can go by train from Singapore to Bankok.

It is but a matter of time, and brief time at that, until a score of inaccessible regions will be opened to immigration and trade where now there is but scanty population. Africa is a vast, hospitable and uncrowded continent. That its advantages are already seen is proved by the fact that a growing Indian population is settling along the east coast, and the people of overcrowded China and Japan are finding a footing in adjacent regions. The few Chinese and Japanese we have on the western coast of America look insignificant beside the multitude of both races that has emigrated to India, Java, Sumatra, Africa and South America. And into all these places and many others the adventurers of the white races are penetrating. It is inevitable that the overcrowded regions should overflow into those that offer space and access, just as from time immemorial the dense populations of Mesopotamia and Arabia have erupted once in about so often into the less thickly settled regions of the Near East.

What type of civilization and what form of religion is to dominate these shifting races? That is the most serious inquiry which confronts the student and missionary of the twentieth century. No one who faces the facts can settle back in any easy complacency in the confidence that all is safe in the hands of the white race. For if it comes to a conflict between the white and the tinted races, the former is doomed. The arrogance and swaggering superiority with which the white nations have carried themselves all through the brief spaces of history since the Persians conquered Babylon is based upon no permanent assurance. There must be another sort of contact established than that of hostility. And that contact must be one of mutual good will, the contribution of the now dominant races to the progress of the apparently backward ones, some of which, like Japan, China, and India are coming on with increasing speed in the advance toward efficiency and success.

For these and many other reasons the surveys that are now being made of world conditions under the direction of the Interchurch World Movement, and the interdenominational efforts which are taking form to meet these thrilling and disquieting conditions, are of the greatest significance. It is a work that will tax the energies of a united Christendom. In the face of it the efforts of any one little denomination look infantile and pitiful. The supreme need of the hour is an intelligent effort to grapple with the situation by sending forth a host of Christian teachers, preachers, physicians, nurses and social workers to interpret the gospel in terms of human need and apostolic solicitude. Further there is equal necessity to stop the exploitation of the less resourceful peoples of the world by those who prey upon the weaknesses and vices of mankind with the traffic in liquors, opium and virtue. Too long have the white races been disgraced by their representatives in certain sections of trade, officialism and travel in the non-Christian lands. And therefore is there urgent need that the great company of American youth setting sail for the wider world shall carry the impress of our best civilization and our most vigorous religious convictions. That puts up to the homes and churches of America the tremendous duty of inspiring

these outgoing youth with the ideals for which the churches and the homes of America have ever stood, and must ever stand.

Perhaps

A Parable of Safed the Sage

I SPAKE unto Keturah, saying, I must hie me unto the shop of the Barber.

Now the daughter of the daughter of Keturah was there, and she spake unto me, saying, Grandpa, the Barber giveth unto every one that hath his hair cut a Stick of Gum. Wilt thou bring the Gum unto me?

And I answered and said unto her.

Alas, my little maiden, it cannot be. Youth hath many privileges which belong not unto those advanced in years, and among them is the privilege of receiving Gum from the Barber. If there come unto the shop of the Barber a nice little girl and she sitteth very quietly in his chair while he bobbeth her hair just below her ears, unto her doth he give a Stick of Gum. And peradventure there come unto his shop a Small Boy, and he maketh no fuss, but remaineth quietly in the chair, and goeth forth smiling like Mr. Zip-zip-zip, with his hair cut just as short as mine, unto him also doth the Barber give a Stick of Gum. But unto aged men like unto thy Grandpa doth he give no Gum, yea, be they never so good. Rejoice in thy youth, and congratulate thyself that thou hast entered into the Kingdom of Heaven as a little child. For youth there is a balm in Gilead, but for Grandpa there is no Gum in Goodness.

And she said, Grandpa, across the street from the shop of the Barber is a Drug Store. And in the Drug Store there is Gum. Howbeit, they give thee not one stick but five, and thou shalt give the man in the white coat a Nickel.

And I said, Between one stick which the Barber giveth free and five sticks which the man with the white coat in the Drug Store giveth for a nickel, is a measurable difference in good hard Cash.

And she waited a moment, and she said, Grandpa, wilt thou bring me the gum? And I said, Perhaps.

And she considered, and she asked, saying, Grandpa, what is the meaning of "Perhaps?"

And I said, The word Perhaps is a word of widely different connotations. For sometimes it meaneth, Not if I can think of some good reason for not doing it. And again it meaneth, It shall never be done. And once, a very long time ago, when I asked something of thy Grandma, and she said, Perhaps, that was a meaning still different.

And she said, Grandpa, What doth Perhaps mean when a little girl asketh her Grandpa for Gum and she asketh him very nicely and sayeth Please?

And I said, It meaneth that she shall have the Gum.

And she got it.

Now Keturah heard all this, and she said nothing, but I saw her smiling as though the little maiden were learning some things which her grandmother knew a long time ago.

And I said unto Keturah, I wonder if I could write a Parable about the different meanings of a word?

And Keturah said, Perhaps.

The Church and Her Properties

By Francis J. McConnell

IT requires only a slight familiarity with the newspapers to discern the part which appeals for large funds are playing in present-day church activities. Whether it be that the unprecedented response of the American public to philanthropic calls during the Great War begot in the public the habit of extraordinary generosity, or whether the forced prosperity of a nation fairly weltering in gold made the public kindly toward Christian appeals in enormous terms, or whether the desperate plight in which European humanity found itself during and at the close of the Great War laid a new burden upon the Christian conscience, the fact is that the Protestant churches have asked and are asking the American people for sums which would have seemed all out of reason ten years ago. One denomination has already received pledges to the total of over one hundred millions of dollars, another is undertaking a campaign for one hundred millions, another has secured seventy-five millions, and still another fifty millions—all this since the close of the World War. The tentative figures asked for in the new Interchurch World Movement mount to well over a billion dollars to be raised within a period of five years.

We are today praying for the union of the separate Protestant denominations into one organic, or at least federated, whole. The advantages which will come from such union for more direct and simple phrasing of the Christian faith are obvious. Obvious also is the elimination of the scandal of a divided Protestantism giving itself to competitive struggle at home and abroad. Very few of us, however, have faced the duty of thinking through the implications of the fact that such union will pour into some central treasury sums of money beyond all our present calculations. The responsibilities which will be lodged in some centralized office for proper coordination and correlation in the handling of money have not yet been taken into account, nor have we stopped to plan for the perils involved for the church in the very possibility that such sums will soon come under its control.

A GLANCE AHEAD

Sufficient unto the day is the evil thereof, the worldly-wise tell us, and they urge us not to cross bridges before we get to the rivers. A deeper wisdom, however, knows that bridge building is seldom most successful when carried forward extemporaneously. The engineer is always gratified to know beforehand whether the streams can be bridged at all, and what material is at hand for the construction of bridges. It is especially imperative that we cast a glance ahead in view of the tendency of discussions about church union so to focus themselves on the more specifically ecclesiastical features that some apparently commonplace issues are in the end left to take a haphazard turn.

For example, representatives of the Methodist Episcopal Church and of the Methodist Episcopal Church South have recently agreed upon a plan of union to be submitted to the supreme legislative bodies of both churches for

adoption at the earliest feasible date. The discussion over Methodist union has gone on for years until the consummation seems almost in sight, involving as it does the creation of substantially a new church with over six million members. The proposed constitution for the new body has been outlined. Most elaborate precautions have been taken to protect the rights of the Southern minority and to retain the loyalty of the negro and to forestall autocratically-minded bishops from seizing too much power: all of which is as it should be. There is not in the instrument itself, however, any save the most general hint as to how the immense sums of money raised by such an organization are to be handled. I am heartily in favor of the union of Methodists but as the proposed constitution now stands it makes possible a financial concentration beyond anything in the history of Protestantism—not because anybody intends or desires such a result but because this, an apparently non-ecclesiastical "detail," has been allowed to take care of itself.

MONEY AND ECCLESIASTICAL POWER

We apologize for uttering such a commonplace as that immense sums of money lodged in the hands of the best intentioned boards are equivalent to immense grants of power. For illustration we may look to two foundations which today are influencing the educational institutions of the United States. We refer to the funds coming from the Carnegie properties on the one hand and the Rockefeller properties on the other. It is not our business here to enter into a discussion of the industrial processes by which the Carnegie and the Rockefeller interests came to success. Very likely the laws would not today permit financial activities of the sort displayed forty years ago by Mr. Carnegie or by Mr. Rockefeller. Probably each pioneer of industry was as good or as bad as the other. In their defense it may be said that the social consequences of control of railroads and legislatures and even of public opinion by dominant financial groups had not in their day been thought through. Moreover, the past is past and a respectable portion of the funds of each magnate is devoted to the improvement of education in the United States. We are firmly of the conviction that both the Carnegie fund and the Rockefeller fund for education have been productive of far-reaching good. The Rockefeller fund has, so far as we know, never been used in a meddling or tinkering spirit. The grants of money seem to have been voted according to sound educational policy. As to the Carnegie fund perhaps a careful judgment would not be so favorable.

The first announcement of the Carnegie purpose led to a frantic scrambling by presidents of denominational colleges to cut loose from church control or to lengthen their tether far enough to share in the contemplated financial blessings. The oracular utterances of some officers of the Foundation also seemed to be based on the assumption that control over such a fund made for final authority on all subjects ranging from pensions and life-insurance

to politics and religion—though this was incidental and added to the gayety of disinterested observers. On the whole the Carnegie policy on its educational side was very likely sound enough. Granting the worthiness of the intentions of both founders and the correctness of the methods with which the trustees work, the fact remains that at least for a generation or two these aggregations of money will be a potent factor in saying what colleges in the United States shall survive or perish. It will be understood that we are not deploring the existence of such funds. We are simply stating the self-evident fact as to their power.

THE POWER OF THE SECRETARIAT

There is no reason to suppose that the piling up of riches in the treasuries of the Protestant churches or of the Protestant church, when union comes, will generate power any less significant. The handlers of the finances—who will probably go by the innocent title of secretaries—will have in their hands titanic enginery whose effects will be felt through the decades for good or ill. The secretaryships are inevitable—as is their tremendous power. Public understanding of the power, however, is the first step toward keeping it humble and reasonable.

In addition there are wider considerations of serious import. Our fathers were declared to have won a notable victory when they achieved a separation of church and state. Their sure discernment told them that only harm could result if the state attempted to control the church or if the church sought to manage the state through any other channels than reasonable persuasion. In recent years, however, we have learned that no matter what the form of government at a given time, the economic forces of that time attempt to get hold of and control King and Parliament or President and Congress. This is not to suggest anything necessarily wicked. Economic interests should have part in governmental policies. Economics have more to do with the life of man than any other interests. The possibility of such control, however, makes likely an invisible government behind the visible. Much of the harm could be done away with if the economic forces were definitely labeled so that we could see them at work. If, for example, a railroad manipulates the political machinery of a state so as to send to the senate of the United States a representative of the railroad, the harm would be diminished if the newly elected senator could take his oath as the senator from the railroad. Then we would at least know where we were and what to expect.

CHURCH AND STATE

Now this old connection between church and state which our fathers thought dangerous can easily return to plague us if both church and state in their organized relationships are too closely dependent on economic interests which may control both church and state. It is significant that in the trying days since 1914, when representatives of this or that religious group have dared to speak out against any war policies which have seemed un-Christian, the first persons to be shocked and outraged

have been spokesmen of financial interests who have often called out that government should proceed against such potential treason. Better have church and state wrangling with one another as to which is entitled to authority over the other than to have both jerked like puppets by a backlying and irresponsible economic force.

A second general consideration arises out of the possibility of accumulated resources tying the church to an established social and industrial order. Human nature is prone to identify whatever is with what ought to be. This is most often true when persons have passed with middle-age into prosperity. Radical critics of organized Christianity often remind us that the church is just about a generation behind the times. This is measurably true, for the good and sufficient reason that the ministers and laymen now in control of the church were born about a generation ago. Having attained to a degree of success through the methods in which they were trained, they believe in the superiority of these methods and are quite likely to identify a social or industrial state at any one moment with the eternal verities of the Christian revelation. Here is for Christianity an ever-present and serious peril. We need not be radicals to discern the manifest flaws in the industrial system of the year 1920. Suppose we grant for argument's sake that as an instrument for production of wealth the capitalistic system is the best that the world has seen. We could hardly say much for the claim, however, that the capitalistic system has been conspicuously successful in the equitable distribution of wealth. It may be that a producer will not exert himself to the utmost unless society gives him the right to bequeath his property to a grandson whom he will never see—and who, when he arrives, may be a knave or a fool. Conceding this far from self-evident truth, we cannot maintain with much vigor that our present system of distribution is all that it ought to be. Then if the mildest reforms are in order we should have an institutional Christianity which can help toward charting the course which the reform is to take. The difficulty of rendering such service, if the organized church is rooted in and interlaced with the established order by the possession of great material wealth, is altogether too patent.

DANGER OF SECULAR STANDARDS

A third consideration is the possibility of the church's becoming conformed to secular standards by anxiety over her earthly possessions, or by her unconscious carrying over into the temple a mood and spirit begotten in the business office. In a notable address, while he was still president of Princeton, Woodrow Wilson once called attention to the deleterious effect of the scientific temper of the age on the pursuit of the knowledge of higher human values. In substance he said that it was as if the noxious gases from a laboratory had escaped into the quiet retreat of the brooding philosopher and were choking him with their poison. If this be true as to scholarship, how much more imminent is the peril in the pursuit of the highest Christian ideals! The estimate of Christian results in terms of statistics is but one phase of the danger. Who doubts that it is impossible completely to square the New

Testament ideals with any set of business maxims as yet devised? One of the chief glories of Christianity is the transcendence of its ideal. We can more easily scale down the ideal to meet a secular mood than tone up the worldly mood to the Christian requirement.

What, then, shall the church do? One enthusiast is ready with an answer. He would have the church cut loose from all material possessions whatsoever. He would send evangelists and prophets out upon the highways without plan for support. He would obey literally the New Testament injunction to take no thought for the morrow, and to provide neither scrip nor raiment for the journey. If the prophets relied upon God they would be fed. If they were not fed and so died they would fall as witnesses to a splendid ideal.

The sheer vigor of such eloquence will always commend it to some minds, but after all Christianity is in the world to save the world. There is something convincing about martyrdom when the victim is thrown to the lions or burned at the stake. The martyrdom is not so impressive when the hero dies of under-nourishment or takes up a life-insurance agency.

AN OPPORTUNITY TO SET GREAT EXAMPLE

The first reason for the organized church's not seeking to cut her connection with the world of money and property is because she cannot if she is to keep a foothold on the earth at all—the church owns property, invests funds, and employs labor—and the second reason is that example is better than percept in the attempt to Christianize the industrial order. It is possible for the church to do something worth while in the trusteeship of her own material resources, to set on high an essentially Christian doctrine concerning the use of wealth. There is today abundant recognition of the faults of the church. Sometimes the more radical, especially the younger prophets, seem to feel that the wisest course is one of unsparing criticism of the church. After all, however, the more effective method is the persistent effort to work out into every-day material expression the industrial and social ideals for which Christianity stands. Any church that thoroughly understands the problem here will indeed shrink from the difficulties of such a task. It might be easier for the church to send her ministers and teachers out upon the highways to cry against the evils of the world without support from the church herself, than for her in her official activities to find how righteously to exist in an industrial world, and how to sanctify all the properties coming into her hands by wise use for the Kingdom of God. We must not forget the word of Jesus as to the difficulty of a rich man's entering into the Kingdom of heaven. His word is as true for an institution as for an individual. We must not forget also that he declared that with the help of God even such a spiritual miracle is possible.

MIXING BUSINESS AND RELIGION

The compelling moral problem for a man or for an institution is to keep morality up-to-date—or in other words, to make every advancing insight the occasion for revision

of and progress in moral practice. From this angle of view, the duty of the church in managing the material resources which are bound to stream into ecclesiastical coffers in increasing flood is to take a position at the head of those marching toward a better industrial day and to maintain that position of leadership. This means, of course, that such threadbare adages as "Business is business" and "Business and religion cannot mix" must be cast out once and for all. The most damaging criticism passed upon the church today is that her ideals as to wealth and her contacts with riches and with rich men do not square with one another. In a degree this must always be true—if an ideal is an ideal worth following it must forever move ahead. But there is a measure of dreadful force in the criticism, especially pertinent when ecclesiastical leaders proceed on the assumption that in business the church must act just as does any other business concern.

There must be some middle course between abandoning material possessions altogether and yielding to the ordinary and conventional business maxims. To abandon material possessions altogether is physically impossible. To yield to a merely conventional business ethics ought to be morally impossible. And the church must be willing to follow whithersoever growing moral insight leads—even if it leads to far-reaching changes in the social order. For moral insight is of the Spirit of Christ—whose Body is the church. The opportunity for leadership by example in the use of funds is one of the best arguments for union. But there must be open-eyed facing of the points and open-minded heeding of the messages of those whom the conservative and "sane" capitalist pronounces social radicals.

The Loveliness of Self-Surrender

By Percy Vivian Roberts

THESE are the days of flowers. Everyone is interested in them. The florist cultivates them; the children gather them; the housewife adorns her home with them; the lover presents them to his lady; the artist paints them; the sculptor chisels them in granite or marble; men and women everywhere wear them; they are placed on the altars of churches and on the biers of the dead. There is no experience in life but a flower is befitting. There is universal devotion to flowers. Birds and butterflies, scenery and music have their place, but flowers have the first place.

Why this strange homage to flowers? Many reasons may be suggested, but there is one instinctive reason which is the basis of this general love for flowers. It is the unconscious acknowledgment on the part of humanity of the majesty of self-sacrifice. Every flower is self-sacrifice in full bloom. The petals and stamens and pistils were at one time foliage leaves with the right to live their own individual lives. But they surrendered their own rights and devoted themselves to the task of saving the whole

organism of which they are a part. They lost their power of acquisition and were no longer self-sustaining. They became servants of the whole system, with the sole purpose of perpetuating the life of the tree. The result is that the whole tree in acknowledgment of this service concentrated its sweetness and beauty in these few devoted leaves. Honey and loveliness were stored in their bosom. But more than that. They became the cradle for immortality and new hope nestled in their heart. The bloom of next spring and the beauty of next year depend on the willingness of the leaves of this year to sacrifice their lives. In that act of self-surrender is born the hope of perpetuity, of immortality. The myriad leaves will fall this autumn and die. The flower fadeth, but the little seed from within the flower springs up into life eternal

and beautiful after the long and dreary winter night has passed.

Such is the lesson and the challenge of the flowers. They beckon us to sacrifice and immortality. Their fragrance tells of the sweetness of losing ourselves that we may be found in the larger life of the home, community, nation, and world. No wonder we delight to think of Jesus as the lily of the valley and the rose of Sharon. The self-sacrificing life is life that is worth while and abides.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

When Deep Called Unto Deep

By Edgar DeWitt Jones

IT was a never-to-be-forgotten day in the lives of four fishermen. The scene is the shore of the Sea of Galilee in the early morning. Two boats are drawn up on the beach, and nearby the fisher-folk are busy washing their nets. All night they have toiled, and not a single fish did they catch. Now it is morning and all that the men have to show for their night's work, are the empty and bedraggled nets, their weary bodies and heavy eyelids.

Does such a scene have any particular meaning for us? Have we anything in common with those fishermen on the shores of Galilee that morning nineteen centuries ago? I venture to say, much in every way. The incident is eloquent with the token that failure may result, despite our best efforts! that patience, industry and skill do not and cannot invariably bring success. Those Galilean fishermen were not amateurs; they knew that the night was the best time for fishing; they were familiar with the parts of the lake where fish were most likely to be; they knew how to cast their nets skilfully and draw in their catch warily. Yet withal, their night's toil had been in vain.

Thus it is with men and women everywhere, and quite apart from degree of culture, rank or possession. We are of the same clay as those Galilean fishermen. We too must know what it is to invest our all and apparently fail. Toil, patience, skill, we freely give, and apparently without results. It is the lot of the teacher, the parent, the merchant, the tradesman, the farmer, to meet the baffling fact that futility sometimes rewards their best laid plans. It is indeed this very experience that tests the mettle of manhood and runs a dividing line between the faint-hearted and the dauntless.

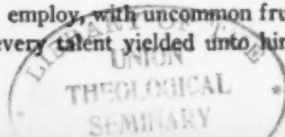
JESUS CONVERTS SIMON'S BOAT INTO A PULPIT

Thus it happened that while the fishermen were washing their nets, Jesus, accompanied by a throng, came that way. Much of his ministry was along the shores of Galilee, and a goodly part of it took place on that famed little lake. As

usual the people clamored to hear him, the throng pressed him sorely. To escape the crush, he stepped into Simon Peter's boat, and having asked that the owner push out a little way from the land, sat down in the boat and from that pulpit taught the people. When one gets thus far into the narrative he comes face to face with the great law of Christian service, namely, the stewardship of life. Whatever we yield to God, he will use, whether it be small or great. Whatever we withhold from him, however vast in potentialities, God cannot use. Our usefulness depends then, not upon what we possess, but what we surrender to the Christ of our souls. This fundamental law in the spiritual realm has been summarized in many ways, and happily so in four lines—

"What we have God claims,
What God claims we yield,
What we yield he fills,
What he fills he uses."

There is no dearth of talented people in the world. Brilliant folks are plentiful. But there is a woeful lack of men and women who have laid their all, much or little, upon the high altar of service. Was it not Mr. Moody who when criticised by a cultured gentleman for his ungrammatical English, pointedly retorted: "Very well, what definite Christian use are you making of your faultless diction?" Precisely that is the test for us, everyone. Not what we have, but what use we make of our possessions, that is the question. A house, an automobile, a good singing voice, a talent for public speaking, an interesting and entertaining way with children, an engaging and influential personality—all of these dedicated to Christian ideals and the progress of the Kingdom of God, will yield abundant fruits, some thirty, some sixty and some an hundred-fold. Jesus used Peter's boat, and his Spirit today will employ, with uncommon fruitfulness, every possession, every talent yielded unto him. Blessed is he who



perceiving the divine presence, exclaims! "Take! Fill! Use!"

"DEEP CALLETH UNTO DEEP"

The teaching at an end, Jesus turns to Simon Peter. "Put out into the deep and let down your nets for a draught," he commands. A new mood is created by these words. "Put out into the deep." There is tang in the suggestion. Let us be honest. We are tempted to hug the shore; we prefer the "Safety First" method; we like much to dilly-dally amidst the shallows and the shoals. Especially are we so minded after an experience on the deep where naught but failure was our lot. Ah, we know, we know! We undertook with fear and trembling an enterprise that called for courage and persistence. We failed, and with that failure our ardor was completely cooled. We agreed, for instance, to take a class of young men and instruct them in the Holy Scriptures. It was a big undertaking, but we plunged in and struggled bravely. We gave what we believed to be our best, and failed. We could not interest the young men. We seemed unable to grapple with the big problem. We felt powerless in our defeat. We came away from that failure with our minds fully made up. We said to ourselves, and at the time we meant it, "Never again will we undertake anything of that kind." We preferred the shallows rather than the deep. We chose the shore with which we were fairly familiar, rather than the great deep, which we did not know; and then right on the heels of our resolution, came the challenge to continue with that group of young men and to give ourselves with renewed vigor to the mastery of the undertaking. "Put out into the deep and let down your nets for a draught." Risky? Certainly. Dangerous? Possibly so; but likewise rich in possibilities. There is nothing to be caught along the shore, but far out in the deep the prizes of life are awaiting the coming of the venturesome and the patient.

God is constantly calling us to put out into the deep, and his call to our souls is as deep calling unto deep. Here are the Holy Scriptures. When it comes to constant and diligent study of their great contents, for the greater part we have not put out into the deep. Our knowledge of the Bible is small and gathered largely from the surface. The Bible is the book everybody praises and few read. We can quote John 14, 1-6, Romans 8-28, the Twenty-third Psalm, and the Beatitudes; but there are mountain peaks we have not ascended, and great areas of Scriptural truth we have not explored. We need to put out into the deep of these old and time-tested writings. God challenges us to search the Scriptures diligently; to read whole books at a single sitting; to compare Scripture with Scripture; to commit many a passage to memory. Most of us believe in prayer, but only a few are acquainted with the real heart of communion with the Heavenly Father. We have been accustomed to "say prayers" and to pray occasionally when the need seemed to be especially urgent; but only here and there are those who are able to say with Jacob in the intensity of his struggle with the mysterious wrestler, "I will not let Thee go unless Thou bless me." Oh! we are all under the domination of the shore and the shallows, where

it is smooth sailing and commonplace. Put out, O slow of heart and sluggish of spirit, put out, where the waters are of unplumbed depth, "too full for sound or foam."

CHRIST THE COMMANDER.

Simon Peter's answer is wistful, and it is also the soul of loyalty. "Master," he replied, "we toiled all night and took nothing; but at thy word I will let down the net." Now, there is vastly more in these words than a careless reader will see. Simon Peter was a fisherman and a sailor. Jesus of Nazareth was a carpenter and a landsman. If there is one thing above all others that a sailor holds in contempt, it is the average landsman's ignorance of the sea and the things that pertain to sea-faring life. What does a landsman know about a "spar," the "capstan," the "halyards," or the various "masts" and "riggings?" What is the difference between a "barque" and a "schooner," a "brig" and a "brigatine?" Which side is "starboard" and which "larboard?" How little a landsman knows the vocabulary of the sailor. Simon Peter and his seasoned fellow fishermen ought to know, better than a carpenter, the best time and places for fishing. And yet this Galilean with whom the fisherman had only a slight acquaintance up to this time, presumes to give orders, and to take command of that fishing boat. "Put out into the deep, Simon, and let down your nets for a draught." Such is the order, and a landsman gives it. What audacity! Will Captain Simon obey the order? It is a trying ordeal; it is a severe test. The fisherman answers, and his reply is, all things considered, surprising. For one thing it is full of humility; for another, of obedient faith. "Master we toiled all night and took nothing; but at thy word we will let down the nets." It should be observed that the word "Master" here is not the same word usually translated "Rabbi" or "Teacher." This word is peculiar to Luke, and means "Commander," "Arranger," or "Director." Thus it comes to pass that Simon Peter, captain of his fishing smack, retires from command, so to speak, and receives orders from Jesus, the carpenter.

Thou hast not measured strength as we
Sea-faring men that toil. And yet—
Once more, once more at thy strange word,
Master, we will let down the net!

"At thy word I will let down the nets." Aye! that was a noteworthy answer, and it rebukes us of to-day, who are loath to acknowledge fully the Pilot of our lives, to recognize his authority and to accept his command. If we but took Jesus at his word, what different persons we would be, power would supplant weakness, love subdue hate, and our days become dynamic for good beyond computation. Simon accepts orders from his new Captain, and lo! the memorable issue thereof. Back again goes the little boat to the deep places, perhaps the very water where the four had toiled all night without success, and there Simon and his partner let down the nets. What is the use? Nothing will come of it. Why waste the time? Yes—but wait; the nets are heavy as lead; pull away. What have we here? Why, so great a catch that the nets are on the point of breaking, and it becomes necessary to

call the men in the other boat to help haul in the multitude of fishes. The haul is so great that the little craft is in peril of sinking. See the astonishment of the fishermen. Look at their faces. Observe their amazement and awe! Oh! it is a wonderful catch, and when Simon Peter sees the great number of fishes, he falls down at Jesus' knees saying: "Depart from me, for I am a sinful man, O Lord." Peter did not want Jesus to go. He did not mean just what he said, save with regard to his sins. It was like him, though, to say what he did; it was an impulsive speech, but Jesus understood it perfectly. James and John, partners with Simon, and probably Andrew, though he is not named, were likewise amazed and impressed, and of a right they should have been. Here in their very midst was one who spake with authority, whose personality was radiant and in whom were new and surprising forces for good. Here was one who could bring success from failure and turn darkness into light. Surely it was worth much even to be with Jesus. Yes, it was worth giving up all to follow such a Leader, so able a Captain.

CALLED TO A NEW CAREER.

There is that fishing boat piled with fishes such as possibly no other night of toil had ever won. Simon Peter and his partners received and accepted their new life call. Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." Now this prediction of Jesus is a flash-light upon the Christian career. Observe the phrase closely. *Men and fish* are contrasted. Here is the great catch of fish, and while the fishermen are marvelling over it, Jesus tells them that their greatest success is to be as catchers of men. But the meaning of the Greek word throws still further light on their future career. Literally the sentence is—"Fear not; from henceforth thou shalt take alive." Is not the picture vivid? There are the multitudes of fish; you see them flopping about,—a great pile of squirming, wriggling fish; but even as you look, already life is beginning to leave their bodies and they are less active than when you first looked. In a little while death will have stilled them everyone. They were caught to die. And thus Jesus tells the wondering fishermen—"Henceforth you will take alive." That is to say: You will win men and women, and save them to that life which is life indeed—the super-abundant life." And surely the fishermen perceived some hint of the deep meaning in Jesus' words, for when they had brought the boat to land, they left all and followed him. An accomplished student of the Gospels holds that there were three stages in the discipleship of the men that Jesus called to be with him. First, as simple believers in him as the Christ and his occasional companion; second, the abandonment of secular occupations and a constant attendance on his person; third, when called especially to be apostles. This incident marks the second stage of the calling of the four fishermen to be followers of Jesus Christ. They leave their nets, their boats, their all, and follow him. The love of the lake, the habits of years cannot hold them back. The fishermen are now apostles in the making.

We have in these eleven verses of the fifth chapter of Luke a picturesque account of Jesus among the every-day

things of life. There amidst the nets and the boats and the familiar occupations, the Son of God gave a new meaning, and imparted a new power to the lives of four fishermen. Thus it is that spiritual power is accessible whilst we are busy with the every day affairs of life,—the farmer in the field, the woman in the kitchen, the blacksmith in his shop, the merchant behind his counter, the conductor on the train. Thus it is that God visits us here and now to turn defeat into victory, to scatter darkness with light, and to overcome evil with good. Deep calleth unto deep at this very hour. God's spirit speaks to our spirit, rebukes our surface thinking and our surface living, and through Christ he calls upon us to "put out into the deep." Have we not tarried long enough on the beach and by the shore? Are we not done with the shallow waters, where to be safe is to be useless? Is it not high time for us to acknowledge the new Captain and bid him command our lives, even as he commanded Peter's sailing vessel that memorable day on Galilee? Yes, and more, bid him pilot us "O'er life's tempestuous sea."

Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

As of old, Apostles heard it
By the Galilean lake,
Turned from home and toil and kindred
Leaving all for his dear sake.

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us
Saying, "Christian, love me more."

God Prays?

THEY people have travailed much!" I cried
"I travail even as they," God sighed.

"I have cradled their woes since the stars were young,
My infant planets were scarcely hung
When I dreamed the dream of my liberty,
And planned a people to utter me.
I am the Pang of their discontent,
The Passion of their long lament;
I am the purpose of their Pain,
I writhe beneath their chain."

"But Thou art mighty, and needest no aid,
Can God, the Infinite, be afraid?"

"They, too are God, yet know it not,

'Tis they, not I, who have forgot? . . .

Not till their spirit break the curse

May I claim mine own in the universe; . . .

If the people rise, if the people rise,

I will answer them from the swarming skies. . . .

Blazing systems of sun and star

Are not so great as my people are,

Nor chanting angels so sweet to hear

As the Voice of the Nations, freed from fear.

They are my mouth, my breath, my soul,

I wait their summons to make me whole."

ANGELA MORGAN.

Some Things We Can Learn From the Mormons

IT has been my privilege to visit Salt Lake city recently in the course of a tour on behalf of the Interchurch World Movement. Many years ago, when a boy, I read the big book written by Amelia Young, the nineteenth wife of Brigham, and while I was filled with disgust at the spiritual perversions of the Mormons, I was filled with admiration at their material accomplishments. From that day to this I cherished a desire to behold the scenes of their pilgrimage and the mystical temple that stands as a monument to their energy and faith.

* * *

Making the Desert to Blossom as the Rose

We rode all day across Wyoming in a blinding storm of wind and snow in mid-April. To the east we had followed the old Mormon trail across Nebraska where water was scarce, the prairies flat and open to Indian incursions and where the road was an unblazed trail. Fancy could picture the caravans with men walking beside the white covered wagons day after day seeking a haven they knew not of, but unwavering in the faith that God was leading them away from the persecutions of Missouri and Illinois into some new Israel. At their head marched a man who was a curious blending of the illiterate, the surpassingly wise, the credulous and the practical. His own blind faith in his new Prophet Joseph made him a fanatic, which fact coupled with his allegorical interpretation of Biblical prophecy led his followers to see in him a latter day Joshua and Moses in one. He led the pilgrims over plain and mountain and likewise over failing faith and the despair of weariness, teaching them to sing the great Mormon Hymn, to dance and play and pray and keep their faith in him and in Jehovah and to envisage the new Israel to which persecution could never come and which would flow with milk and honey. Their murdered prophet became a martyr like the prophets of old; their persecutions were interpreted as a making of bricks without straw, their deliverance from arid trails and wild men a veritable journey across the Wilderness to the Promised Land; the very land which Joseph had prophesied was surely somewhere ahead. Then one day the Great Salt Lake valley, with its fortress-like wall of beautiful mountains enclosing it like a huge rocky bowl burst upon their view, and their leader cried, "Eureka."

It was a desert covered with sage, but there was water, and in the wagons was seed, so Brigham Young bade them look to heaven in gratefulness and then turned to digging ditches for irrigation. The simple folk whose credulous minds had been won by the mystical zeal and earnestness of Joseph, and whose faith had been sealed by his martyrdom, found it easy to turn every remarkable incident into miracle. One of the sights of the city today is the Sea Gull monument which celebrates the miraculous deliverance of their first crop from the invasion of hordes of crickets. The gulls came after the pilgrims had exhausted every device and faced utter despair in their efforts to save their harvest. As one rides across the wild, rocky wastes of western Wyoming and then bursts into this irrigated Paradise, where the desert has been made to bloom as the rose, one can understand why those who trailed that rock and sand through weary weeks and then found this new Elysium could be made to believe they were led by the hand of the Lord.

* * *

The Strength of Mormonism

Joseph had taught that plural marriages were approved by the Bible. Believing, no doubt, sincerely that every word of the Scriptures should be literally followed as interpreted to the Prophet in his visions and his new holy Book of Mormon,

polygamy was accepted, and even by the women as a burden to be borne. Brigham Young may have been touched with that same sort of legalistic mysticism which possessed Mahomet and many other religious leaders and like them he may have been inordinately actuated by his own ego. At any rate he turned many an enterprise into his own profit and knew well how to mingle political wire pulling with religious sacrifice. He could have visions to suit critical occasions but never so often as to arouse scepticism. Like many a devout believer in his own powers and therefore in the providence of the powers-that-be as his shield and defender, his ego could no doubt deceive even himself. Many a man has been "led of God" to do things that his own practical will strongly desired just as George Willis Baer conceived his wealth and the Kaiser his crown as a divine endowment for the benefit of the race. Only men with mighty humility can be trusted with special dispensations and even then we may get autocratic democrats and ruling elders.

The fundamental strength of Mormonism is in the coupling of this literalism with a religious mysticism. They quote Scripture for baptizing the dead, for "sealing the living," for plural marriage, for baptizing for the remission of sins, for apostles, prophets, bishops and teachers, for tithing and for every other thing they teach and do; then they build monuments to the Sea Gull's deliverance, and tell of healings as marvelous as those claimed by the Christian Scientists. They build their magnificent temple, laying its massive foundations almost before the water had been turned upon the sands and with the help of the best architects and artists in the world, complete it after laboring forty years, crowning it with the angel Moroni who revealed the hidden plates to Joseph. Without, they build co-operative stores, promote great commercial enterprises, extend irrigation and build an industrial commonwealth in the spirit of cooperation and by a commingling of shrewd judgment with pious devotions. Within, they practice mystical ceremonies in secrecy from the world, admitting only those of the faithful who have lived up to the laws of their Zion. They make of the beautiful structure a symbol of entrance into heavenly places. Mormonism is rich, surpassingly rich in wealth and in common-wealth; its leaders prosper, but not without prospering their followers. They have brought tens of thousands of poor from many lands into their colony and given them a share in the common prosperity thus binding them with more than cords of love, and saving them, according to the faith, to a heavenly prosperity where there will be a sure possession of things that delight the senses of the saints.

* * *

Making Religious Organization Efficient

The Mormon church in Utah is a model of efficiency. It has its traditions of persecutions, of deliverance and of its martyred prophet, and then it has marvelous organization. The territory is divided into parishes and every parish or "ward" has a meeting house and a community center building. There is no duplication and no unprovided ground. Every ward has a bishop, and a well organized corps of assistants. Every name is enrolled and assigned, and it is said every member in Salt Lake City can be reached by telephone within three hours at any time. Every individual is personally looked after and a report upon him can be rendered at any moment. Religious education is much emphasized. The Mormons do not expect to indoctrinate the people and build up a store of religious knowledge through an indifferently taught Sunday school class for twenty minutes once each week. They provide real schools with graded courses of instruction, and several classes with well trained teachers, and several hours' instruction each week covering a series of

BOOKS

years. They make much of education from the primary up to the university. They have training schools for teachers and they support the state university liberally. It is one of the striking facts in education that it can be made to serve the purposes of any cult, whether Russian, Japanese or Prussian autocracy, or Catholic or Mormon legalism. None need be afraid of education if only he is given the privilege of making the curriculum and furnishing the teachers.

The Mormons make much of music. It brings them great returns, not only in the richness of their worship but in gladness of heart, in aesthetic enjoyment, in communal fellowship and in recreational advantages to their youth. Recreation is a part of the work of the church as much as are Sunday Schools and tithing. Every church has its community hall and every week has its calendar of social affairs as well as of worship and classes for study. Brigham Young knew the value of play and dulled the edge of discontent at the camp fire every evening with dancing and singing and sociability. His followers have never forgotten it, and the mid-week dance and sociable is as much a part of the church's work as is prayer-meeting in our orthodox churches. Every dance is opened with prayer and it is sought to consecrate the exercise to the church and the welfare of those engaged in it, but the profane Gentiles believe it has debased prayer rather than uplifted the dance; they ask the traveler to note the futile efforts of the elders to rule out the modern cheek-by-jowl and other types of modern sensual terpsichorean fantasies. However that may be, the values of sociability and recreation in the life of youth are recognized and made to count to the glory of the church. Then there is tithing. This duty is said to be left wholly with the volition of the individual, but one can hardly imagine any Ananias escaping the knowledge of the ward bishop. The method brings in millions of dollars which go to the spread of the cause to the ends of the earth.

The last thing I will take time to note is the fact that there is no independent special ministry. All are laymen elected to positions of authority. Thus none will exceed, through inspirations of his own, the authority of the hierarchy of business men who control. The prophets are all priests elected to prophesy, and they seem able to fulfill their mission. There will be no new Josephs with their heterodox messages. It is a thoroughly modernized conception of hierarchy—no medieval asceticism for our American Saint. He wears good store clothes, has his head shingled at the sign of the candied pole, marries as often as the law allows and goes into partnership with the Lord on the basis of Jacob's pious proposition. Thus he manages the church alongside big hotels and banks and sugar corporations and goes in for politics and uses much common sense along with a little world's guile to the glory of the Lord. On the stone foundations of this earthly paradise he builds mystical temples with the promise of a very real paradise beyond where the families of the faithful may gather, unbroken by death or American law.

ALVA W. TAYLOR.

Contributors to This Issue

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THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR. By the Committee on the War and the Religious Outlook. Five volumes have been projected by this committee appointed by the Federal Council of the Churches of Christ in America. Prof. William Adams Brown is its chairman. This is the second volume in the series. The first dealing with "Religion Among American Men" was issued a month ago. The other volumes are in preparation. It is difficult to overstate the value and suggestiveness of this book, made up as it is of contributions by some of the best known experts on the various themes discussed. There is first a statement on the enhanced significance and urgency of foreign missions in the light of the war. Then follows in part second a treatment of the effect of the war on the religious outlook in various lands. These chapters give an up-to-date picture of the situation in the different missionary fields by men like Fisher, Gale, Griswold, Inman, and Zwemer, who know their facts and are able to interpret them in a manner to place the interested reader in possession of the most timely information. The third part discusses in a dozen chapters the missionary principles and policies which have taken form in the light of the war. There is a valuable introduction by Dr. Robert E. Speer, the chairman of the committee charged with the preparation of this volume. It is evident that if the other books of the series reach the high level attained by these first two, the literature of the church will be greatly enriched in its adjustment to the exceedingly trying and impressive period through which we are passing. In appendices there are given the outlines of the discussion as a whole, and a carefully selected bibliography. The editorial work on this as on the other volumes of the series was by Rev. Samuel McCrey Cavert, one of the secretaries of the Federal Council. (Associated Press.)

THE ORIENT IN BIBLE TIMES. By Prof. Elihu Grant. There are three sources from which the historian of biblical history can draw his facts. The first is the Bible, the second is the history of the nations contemporary with the biblical experiences in the Near East, and the third is the monumental evidence. This volume by the Professor of Biblical Literature in Haverford College presents an interesting and informed statement of the second of these bodies of material. The civilizations of the Nile and the Tigris-Euphrates valley are discussed in brief and attractive paragraphs. Each of the sixteen chapters is followed by suggestions for further study and a bibliography. There are about thirty illustrations from photographs. The work is a valuable addition to the apparatus of biblical study. (Lippincott. \$2.50 net.)

JOURNEYS TO BAGDAD. By Charles S. Brooks. The legitimate successor to Charles Lamb, in America at least, is Charles S. Brooks, delightful philosopher and stylist. He leads from the hard matter-of-fact world off into charming nooks and green places of memory and childhood romance. Such themes as "Tunes for Spring," "The Decline of Night-caps" and "The Chilly Presence of Hard-headed Persons" serve as pegs upon which to string the most delightful musings imaginable. Of similar character is his other book of essays, "There's Pippins and Cheese to Come," with chapters on "Roads of Morning," "Now That Spring Is Here," "On Buying Old Books," etc. (Yale Press. \$2 each.)

BIRDS IN TOWN AND VILLAGE. By W. H. Hudson. Those persons who have read "The Purple Land," "Far Away and Long Ago" and "Adventures Among Birds" will know that they may expect from this old-new bird book both charm of style and an abundance of information; but more than all else, they will expect to feel throughout the book the author's personality. Some of the chapters of the work are reprints of an

earlier volume, but there is in spite of that fact a pervading freshness throughout the book. Besides eleven chapters on "Birds In a Village" there are chapters on "Chanticleer," "In an Old Garden," "Village Birds in Winter," "Taking Stock of the Birds," etc. Eight colored illustrations are included. (Dutton.)

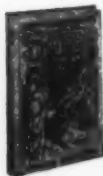
APT ILLUSTRATIONS FOR PUBLIC ADDRESSES. By A. Bernhard Webber. The author states that the incidents and quotations offered in these two hundred and more pages are especially designed for the use of ministers, students, Sunday school teachers and public speakers. They are presented under alphabetically arranged headings. Those who find it possible to use to advantage illustrations gathered in this manner by some one else will find assistance in this volume. It is always questionable whether second-hand materials of this sort are usable by really practiced and efficient speakers (Doran. \$1.50).

A BETTER WORLD. By Tyler Dennett. In this suggestive and stimulating volume the author of "The Democratic Movement in Asia" has discussed the significance of the Peace Conference in Paris and the necessity for some such arrangement as was attempted in the League of Nations. The discussion moves entirely in the realm of religious and moral obligations rather than merely of national ambitions and prejudices. The wealth of facts presented is of great value. In such chapters as "Christianity, Democracy and Internationalism," "Europe, the War and Religion," "Christianity and non-Christian Races," and "Christianity and the New Century" the problems released by the war are given thoughtful and suggestive consideration, and the way is prepared for the final chapter on "The New Patriotism." An exceedingly valuable book. (Doran. \$1.50.)

Previous Articles in the Series

COPIES of *The Christian Century* containing earlier articles in the current series on the church's future may be had so long as our files allow, at 10 cents per copy. The following are the titles of articles already published. Send us list of articles desired, and copies containing same will be mailed.

"The Future Church," by Dr. Charles E. Jefferson. "The Church an Ever-living Necessity," by Robert E. Speer. "Stagnant Religion in a Changing World," by Dr. Joseph E. McAfee. "The Church in a Plastic World," by Mr. H. H. Fletcher. "Religion and the Public Schools," by Dr. Henry F. Cope. "The Church and the Industrial Revolution," by Prof. Harry F. Ward. "The Church and the Industrial Situation," by Graham Taylor. "Christianize the Social Order!" by Mr. Louis F. Post. "The Church and Social Courage," by Judge Ben B. Lindsey. "The Church Immortal," by Dr. Joseph Fort Newton. "A Bourgeois Church in a Proletarian World," by H. D. C. MacLachlan. "Christianity and Industry," by Prof. Albion W. Small. "Shall the Church Abandon Education?" by Dr. H. O. Pritchard.



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THE SUNDAY SCHOOL

A Fierce Fighter*

HERE is a hero tale that will delight boys and men. A brave and dauntless soldier, Jonathan, goes out with his armor-bearer, to look over the enemies' situation. Among the crags of the hills they climb until the camp of the Philistines is partly discernible. Jonathan proposes a single-handed attack, to which the faithful body-guard assents. The fair young prince falls upon the outlying sentinels and kills them, he rushes into the little camp carrying dismay with him. The Philistines see another following and immediately conclude that only a strong band would dare to make such an attack, and they turn in precipitous flight. Jonathan following hotly kills them as they flee. The armor-bearer aids his master in the bloody work.

What does this old story profit us? Nothing, unless we can learn from it high courage. In a boys' camp last summer this question was asked, "What do you think of a boy who won't fight?" The boys' answers expressed the most unlimited disgust. A boy's life is just one fight after another. He has to fight all the boys in his part of town. That is the way they try him out to see if he is a regular guy. He has to fight every boy in the grade at day-school. He has to go forth and fight the boys of other sections. I remember one grand and glorious Sunday afternoon when our gang from the West end of town sallied forth to fight the gang from the Central part. The latter had stolen our stove from our shanty, and honor demanded that we recover the same. We held a council of war after Sunday-school, we elected our leader and at three of the clock we marched forth. A shower of rocks upon the rival shanty brought out the enemy like a swarm of hornets and the battle was on. The line swayed to and fro, but we knew our game and not a boy flinched or fouled. Each boy grappled his fellow and for a few minutes the fighting was hot and heavy. Then our enemy surrendered and in a triumphal march we escorted our stove home, carried by our base slaves, the defeated side!

Every real man is conscious of his willingness to fight and of his power to give a good account of himself if necessary. As he matures, the battle passes in most cases from the physical over into the realm of moral courage. Many men have physical courage who lack moral stamina. Daniel and his companions afforded a splendid example of moral fiber, when they refused to eat the king's meat or drink the king's wine and when they refused to bow down before the golden god. Daniel showed it alone when he refused to cease to pray with open windows. Highest of all stands Jesus in this realm. He refused to compromise to save his life. Straight through Gethsemane he walked to the cross. He was highest in the highest realm. Thus he challenges us.

Alvin York, the second elder of the little back-woods Tennessee church, possessed a high order of moral and physical courage as was shown by his almost superhuman exploits among the Germans. Instinctively our hearts go out to such men. We are hopeless hero-worshippers. We need to cultivate heroism in our own souls. We must fight for freedom and principle at any cost. We must fight for political and social liberty. We must fight for pure Americanism. We must fight for reforms. We must fight narrowness, bigotry and denominationalism. We cannot maintain our manhood and cease to be fighters. Certain primitive traits must be kept. We will love; we will fight to protect those we love. Loving and fighting, we will save our manhood. Away with the soft molluscoides. Boy, you must fight!

JOHN R. EWERS.

*Lesson for May 23, "Israel's First King." I. Sam. 9:15-10:1.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Disciples Losing their Congregational Irresponsibility

Within five years a quiet revolution has been going on in the church policy of the Disciples of Christ. The most irresponsibly congregational of the congregational group of churches, they have come to recognize the need of superintendence and of a certain degree of ecclesiastical authority. In Ohio, Indiana, Illinois and Missouri district organizations have been perfected and this type of organization has spread even to the more conservative states as Nebraska and Kansas. The district superintendent travels all of his time among the churches, occasionally holding evangelistic meetings but increasingly devoting his time to the teaching of right church methods, especially in the field of church finance. Rev. Guy Hoover, of Indiana, is one of the most successful of this type of church administrator. Recently under the leadership of Rev. O. L. Smith, Nebraska has been organized into districts and Rev. D. G. Dungan is a recent appointee to a district superintendency in the southwest section of the state. The district superintendents have done a valuable work in securing cooperation among the churches in many ways and notably in the employment of ministers.

Successor for Dr. Kelman

The coming of Dr. John Kelman to the Fifth Avenue Presbyterian church of New York left vacant one of the most important churches in Scotland, Free St. George's Edinburgh. This church gave a call last winter to Dr. Hugh Black of New York to return to his native land and to the pulpit in which he first gained fame, but this call was not accepted. More recently Dr. G. H. Morrison, pastor of Wellington church, Glasgow, has been chosen and has accepted. He has spent seventeen years in his last pastorate and twenty-six years in the ministry. Though past middle life, he is described as being just in the prime of his manhood. He is not of the oratorical type, but his preaching finds its power in his intellectual grasp and his religious spirit. The selection of Dr. Morrison is regarded favorably by religious leaders in Scotland.

Theological Seminary Has Large Class

McCormick Theological Seminary is one of the leading institutions of ministerial training of the Presbyterian denomination. The annual commencement exercises were held recently and a class of forty-two men was graduated. Dr. Charles F. Thwing, president Western Reserve University, Cleveland, delivered the commencement address. Prizes and fellowships were awarded in connection with the commencement exercises. One of the noteworthy events

of the week was the election of Dr. Andrew C. Zenos to a newly created position of dean of the seminary. Dr. Zenos is a Greek by race who has lived in America long enough to become thoroughly acclimated in personal habit and intellectual life to our ways. His long period of service in the seminary, together with his high order of scholarship, has made him a leader.

Dr. John R. Mott Resigns as Head of Interchurch

Dr. John R. Mott has resigned as chairman of the executive committee of the Interchurch World Movement. The reason assigned for this step is that he is making a trip to Europe. He and Dr. S. Earl Taylor have been the foremost figures in the movement and the severance of his connection with it will be seriously felt. Dr. Mott has carried great responsibilities in recent years, having been director general of the big war drives for welfare funds and guided the course of the Y. M. C. A. throughout the war and since its close.

Baptists Have New Leader in Foreign Missions

The Baptist Board of Foreign Missions has recently selected as the chairman of its board Dr. Frederick L. Anderson. He has been a professor in the Newton Theological Institution. His educational

work was done in the University of Chicago and in the divinity school of the same university. In 1916 he was a member of a deputation which toured the Orient in the study of Baptist mission work. Leadership in foreign missions requires men who have broad training, a world outlook and a liberal spirit. It is such men as these that are being called in increasing number to the service of the great boards who direct the task of the world's redemption.

A Specialist in Americanization

Before some of our slogans on Americanization were born, Dr. W. J. Sly had been chosen by the Baptist Publication Society to produce lesson material in Americanization for the use of the immigrants. He quickly came to be an authority on the subject and in recent weeks has been used by the Interchurch World Movement as a student and interpreter of this literature for all of the denominations. He has gathered the various materials put out by the boards of publication, classified this material, and made suggestions about future needs. In no project of the church has more criticism arisen than in connection with the Americanization program. In some cases Americanization has cloaked the illegal and illiberal persecutions of for-

Disciples Found Christian College

THE Disciples of Christ in California are now raising funds to establish on the edge of the Los Angeles campus of the state University the "California School of Christianity," designed to supplement the training of the university with moral and spiritual instruction. The project has received a great impetus by the initial gift of \$200,000 by Mr. Charles C. Chapman, famous for his success in orange production. Mr. Chapman has agreed to double this gift if a half million is offered by other donors during the coming five years. Members of other Christian communities will be surprised to hear that this gift of Mr. Chapman's is the largest single gift to education ever made by a member of the Disciples' communion.

Rev. Edgar Fay Daugherty of Los Angeles, in a tract which sets forth the plans for the committee, describes the building plans of the new institution as follows: "Architecturally it will be harmonious with the architectural set-up of the University's present and future development. We will have an administration building, chapel and rooms for classes; there will doubtless be dormitories where students can be housed with the comfort, oversight, and atmosphere we would like to surround them with while they pursue their studies. The specific number, type and character of buildings essential can be readily erected un-

der the supervision of a trusted construction committee assigned that task by the board of trustees."

With regard to the possible objectors to this plan who would have preferred the founding of a little denominational college somewhere in California, Mr. Daugherty says: "Now respecting the tax-supported institutions, it is easy to say vociferously, 'they are godless and rationalistic and the breeders of materialism's fallacies.' That is the mere delivery of a criticism which any misanthrope can voice; the state university will nowhere shrivel under that criticism, for it is established to deal with the sciences, arts, languages, history and all else contemplating equipment toward materialism's needs. It will expand with larger equipment, more students, better faculties and all other essentials because the taxes of all the people go into its support; the simple question is, Will we damn it or redeem it? The adjacent Christian institution at its doors proposes its redemption, by affording a possible religious touch to those of its attendants who will choose to claim its touch." This movement in California to aid in Christianizing state institutions is paralleled in the efforts of many of the denominations in other states of the union. Without doubt many millions will be devoted to this purpose in the coming years.

eigners who had no other offence than ignorance of our laws and institutions. Often Americanization has been a cloak for evangelism. For the sake of clarity in this important work, Dr. Sly has been busy sifting the wheat from the chaff.

Churchmen Fraternize with Social Leaders

Representatives of the Catholic Welfare Council and of the Board of Temperance and Moral Welfare of the Presbyterian church attended the annual meeting of the National Conference of Social Work at New Orleans April 14-21. Other religious bodies failed to send representation though most of the evangelical bodies have boards or commissions dealing with this important interest. The religious leaders assumed that the business of the church in connection with the social movement was inspiration, cooperation with social agencies and what is known as social pioneering. It is well known that most of the modes of social amelioration now in use were the result of church initiative in days gone by and the church should be encouraged to persist in social pioneering.

Will Be President of a Polyglot School

After ten years spent as the executive secretary of a city mission society, Rev. Frank L. Anderson has severed his relationship with the Baptist Executive Council of Chicago and accepted a position as president of a new polyglot school conducted by the Home Mission Society of his denomination. All organizations doing work among Christian immigrants realize that the nub of the problem is to secure an adequate supply of trained immigrant workers who can speak the language. Home and City Mission societies have been victimized by adventurers until they are now facing the task of educating the men they want before inducting them into important positions. The training of the foreign workers in the new Baptist school will be conducted partly in English, as it is not considered good home missionary policy to use mission workers the net result of whose effort will be to conform and encourage racial consciousness. Dr. Anderson's task in Chicago will be taken up by Dr. Benjamin Otto, recently pastor of the Baptist church in Morgan Park, a suburb of Chicago. The denomination has about eighty churches in the city.

Progress of the Interchurch World Movement

The campaign for funds for the Interchurch World Movement indicates that the financial drive was put on with too little preparation. The figures are not yet available on the drive but the advance statistics give little hope that the financial aims of the movement will be realized. In the state of Illinois, it is estimated that not over twenty per cent of the Disciples churches have yet put on the campaign for funds. In many counties there are not ten per cent of the total number of churches of all denominations that have done anything

about the movement. There are, of course, noteworthy exceptions. Fifth Avenue Baptist church of New York has increased its apportionment voluntarily to a million dollars and is trying to raise the money. Many smaller churches have given with heroism and self-sacrifice. The most recent report available indicates that about one-third of the total fund is raised.

Baptists Will Face Their World Problems

Religious denominations with a constituency in the war area have grave problems of relief and reconstruction to face these days. The Baptists will hold in London, beginning July 19, a session of the Baptist World Alliance. The chief theme of the meeting will be the needs of the people in the stricken countries. The Baptist denomination has a considerable following in Germany, Russia and the Balkan states, and this world meeting will bring together for the first time men who were but a few years ago belligerents in hostile countries. Thus does the gospel help to heal the wounds of the world.

Rival Theological Seminary Secures Recognition

In the Baptist denomination there has always been an irreconcilable element opposed to the University of Chicago and all of its ways. Two or three years ago this remnant organized a rival theological seminary in Chicago with Rev. George W. Taft as president. The seminary has recently received a ten thousand dollar gift for a library room and equipment and a further donation for books and upkeep. In addition, the institution has been recognized by the New World Movement of the denomination and will be given a share in the one hundred million dollar fund now being raised. The advertisements of the institution assert that it is now the largest source of supply for the pulpits of the Northern Baptist denomination. The school is composed chiefly of undergraduates and provides short course theological education while the divinity students of the University of Chicago are almost entirely men who have a college degree. If the claim of the advertisements is true, the thoughtful observer finds himself perplexed by the fact that the majority of those now seek-

ing a place in the working force of the church are men who conceive the Christian ministry in terms of the short course theological seminary.

Continues to Work Out Plan of Regional Superintendents

The Disciples of Christ are organizing the work of religious education under regional superintendents. Recently Mr. J. S. Hill, a layman, was appointed as the superintendent of the mid-west region. His work will cover three states, Missouri, Kansas and Oklahoma. Mr. Hill is an experienced Bible school man and he has commended himself to the national organization through his practical service. Every district superintendent (a district is made up of a group of counties) is charged with a measure of responsibility for the Bible schools and the district superintendents will cooperate in carrying out the plans of the new regional superintendent. Mr. Hill was formerly a district superintendent in Missouri. The national Bible school organization of the Disciples of Christ is headed up by Rev. Robert M. Hopkins.

Missouri Leading State of Disciplesdom

Missouri is counted the strongest state, numerically for the Disciples in the United States. In spite of that fact the past two or three years has shown a serious loss. The state convention of Missouri Disciples will be held at Marshall June 15-17 and at this convention the problems of church promotion will be given serious consideration. The Indiana state convention also representing a large constituency, will be held in Vincennes, which city has many historical associations for Hoosiers.

Last Surviving Child of Alexander Campbell Dies

Alexander Campbell, conspicuous as the leader of the early history of the Disciples, was twice married and was the father of a large family of children. The quaint old Campbell homestead at Bethany, W. Va., is pointed out to tourists with the humorous explanation that with the birth of each child Mr. Campbell built a new wing to his house. Of this large family, the last son, William Campbell, passed away two years ago and his sister, Mrs. Decima Barclay, liv-

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ing at Bethany in the old Campbell homestead, was the last remaining daughter. She died on May 4 and her remains were interred in the old family burying ground just outside of Bethany. She has been a frequent visitor to the national conventions of the Disciples of Christ, where she was always an honored guest. Mrs. Barclay found great joy and pride in the growth of the religious movement with which her father was so prominently identified. She exercised the old southern hospitality in her home and found great satisfaction in showing the mementoes of her father's life.

Change of Disciple Leadership in Mississippi

Southern churches of the Disciples have had much more of the spirit of independence than northern disciples and only in recent years have the state and district organizations have developed as serious factors in church building. In Mississippi, Rev. W. C. Ferguson has been the forward-looking type of state leader and under his direction the state has been districted and many churches brought up to sufficient strength to have settled ministers. He has resigned recently to go into religious journalism and his place will be filled by one of his district secretaries, Rev. D. H. Starns.

More Fight on Sunday Laws

In various sections of America there is agitation for a new set of Sunday laws. In the state of New York a legislature which has distinguished itself for more undesirable legislation than any law-making body has produced in a generation, a bill was proposed which would allow Jews and Seventh Day Adventists the right to keep their stores open on Sunday. Fortunately this bill, which would soon have made an end of all Sunday observance on the part of business houses, was opposed not only by the Lord's Day Alliance but by the American Federation of Labor, the Retail Grocers' Association, and by many civic societies. With this formidable opposition it failed to pass. So long as Sunday is regarded purely from the religious point of view, the proposed amendment of the law would be reasonable, but when it is remembered that only cooperation in the observance of a single day makes the observance of any day possible, it is seen that minorities in the population must make some concession to the majorities for the sake of social good.

Signs of Religious Awakening in England and Scotland

The Easter season has been a very encouraging one in Great Britain. Larger congregations have thronged the churches than at any time since the war. Dr. Jowett spoke in London four times a day for six days to audiences that were large and reverent. Bishop Gore conducted the three hour service at Westminster. The attentiveness of the worshippers was remarked by all observ-

ers. Such a secular journal as the Manchester Guardian expresses the judgment that in England people are turning again to the ordinances of religion.

Lutherans Will Help Lift the War Burdens

The Lutheran church has larger holdings in the war stricken countries than any other Protestant denomination. The Lutherans of America have recognized their duty to their kinsmen in the faith and are now raising a fund which will be used in rehabilitation work in Europe. Even in Poland there are many Luther-

ans—it is estimated that the Lutheran population is not far from one million. There are five million Russian Lutherans. In their behalf a hundred thousand dollars will be raised. While many are leaving the state church of Germany, it is stated that free churches in all lands have a great increase of worshippers.

Chicago Y. M. C. A. and Mother's Day

It is to be doubted if any city in the country has made more of Mother's Day this year than the Chicago Y.M.C.A. The whole week preceding May 9 was

Successful Cooperation in Latin-American Missions

THESE are days that are trying the quality of all interdenominational co-operative efforts. An enterprise which has seemed to many the most difficult of all is that of providing comity in the field of Latin America, but it is just here that some of the most noteworthy achievements have taken place. This is due to the leadership afforded by the Committee on Cooperation in Latin America, headed by Samuel Guy Inman. Dr. Inman brought to his task a thorough knowledge of the field gained in many years of service as a missionary in Mexico and with this knowledge is a spirit at once gracious and just.

During the past year many things have been accomplished, sometimes against the protests of narrow denominationalists but with the full cooperation of the interested missionary societies. There has been a division of territory in Mexico. This has been the more difficult because many of the societies have been compelled to change fields after many years of effort.

The survey of the neglected fields in Haiti and San Domingo have brought new light on this problem and the formulation of a program. There has also been a survey of many other fields and in connection with these surveys a bud-

get has been drawn up and a five year program formulated.

The Protestant point of view has a publication for Latin America which spoke authoritatively but with the founding of La Nueva Democracia there is now a Christian review which treats public questions, life and religion in a modern and convincing way.

At the present time there is going on in Central America a series of regional conferences in the various republics which are bringing light to the interested societies upon a section of the world but little known to us even though it lies at our very door.

The publication of a body of literature for popular consumption in Spanish speaking countries has also gone far. There are now Sunday school lesson quarterlies, temperance tracts and a considerable body of common literature which will be produced in quantities for the various mission boards at a great saving. The opening of a union bookshop in Santiago, Chile, is a significant achievement. Whatever may happen to some other forms of Protestant cooperation, the Committee on Cooperation in Latin America has established itself thoroughly as an institution.

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observed with banquets in the various departments, at which mothers and sons were present. At the Sears, Roebuck & Co. there were 200 persons present at this banquet and Judge Mary Bartelme of the Juvenile Court spoke on "Our Chicago Boys."

A City of Church Goers

Some cities have justly earned the reputation of being more conspicuously devoted to church going than the general average of cities and among these Indianapolis, where the churches of all denominations are vigorous, deserve especial mention. News like the following is not uncommon in that metropolis: Rev. F. E. Davison, a young man from Yale, has proven a successful leader at Englewood Christian church, having received 165 new members during the first five months of his pastorate. The church mortgage will be burned in May and recently the pastor's salary has received a substantial increase.

Churches Have Too Much Seating Capacity

The Interchurch World Movement has touched on an important problem in giving a survey of the relation of the seating capacity of the churches to the total membership. In a Pennsylvania county there is a church with a seating capacity three times its membership. In Chicago, a Disciples church bought a theater building seating two thousand people for its three hundred members and commonly has a congregation of less than one hundred. All over the country there has been the same unwisdom with regard to the relation of the building to its task. While these church buildings are more than able to take care of the "peak load" in the way of congregations on special occasions they customarily fail in providing the equipment needed for the Sunday school and the social activities of the parish.

New York Ministers Study Publicity

Through the efforts of a New York newspaper, two hundred ministers of that city gathered on April 29 to begin a course of study in church publicity. Experts lectured on the press and its meaning to religion. Herbert H. Smith, of the Presbyterian publicity bureau, spoke on "Intra-Church Printed Matter."

Federal Council Hears from Holland

The Federal Council of the churches has recently received a very important communication from the Dutch Council of the World Alliance for International Friendship Through the Churches. The communication recites the story of the destitution of central Europe. It emphasizes the fact that many children are dying for want of nutrition and that many more will grow up to be a burden to society instead of an asset. The memorial appeals for funds and asks that the churches use their influence to se-

cure for the people of central Europe the raw materials which are necessary in order to restore the processes of normal production. This point of view of the Christians of Holland is one that now appeals to statesmen of many countries. Recently Premier Nitti of Italy voiced the same facts and concluded suggestively by saying, "The war is over." The Federal Council has already secured a considerable fund and doubtless it will make every effort to respond to the fresh appeals for aid.

Gives Advice on Moving Picture Film

A common inquiry on the part of ministers and Sunday school superintendents is with regard to films suitable for exhibition in churches. The Interchurch World Movement has a motion picture division which provides up-to-date bulletins on the subject of films. The name of the picture is given and a description of its plot. This is followed by the name and address of the firm which has the renting of the picture.

Dean Brown Will Be University Preacher

Dean Charles R. Brown of the Yale Divinity School, is the preacher at the University of Chicago for the week beginning May 9. Other eminent preachers who will serve at the university during the spring quarter are Rev. Cornelius Woelfkin, Professor Allan Hoben and Bishop William Fraser McDowell.

Fighting Parsons' Club

There is a unique organization of ministers in Boston which is called the Fighting Parsons' Club. The members of this group are veterans either of the Civil War or of the World War. Their

fellowship has not only its retrospective features but also undertakes to utilize helpfully the peculiar knowledge of the souls of men gained in the experiences of military camps and on the battlefields. The club is interdenominational in character.

Dr. Kelman Makes Analysis of French Religious Character

Dr. John Kelman, pastor of Fifth Avenue Presbyterian church, New York, was the speaker at St. Bartholomew's church at a meeting of the New York Auxiliary of the McAll Mission in France. He gave a noteworthy opinion with regard to the religious character of the French people which is so much at variance with popular estimates as to be worthy of wide circulation: "France is Roman Catholic. Why is she also rationalistic, atheist? Because of the part the church takes in politics. The ritual side of Roman Catholicism has fitted France like a glove; but on the political side things have become worse and worse, culminating in revolt. In politics the church has stood for class against the rights of man. France is no more capable of real atheism than a young mother with her babe at her breast; no more naturally rationalistic than the wild things in the field at spring-time. Her revolt is simply and solely against abominable politics. France cannot endure her rationalism. At heart she is religious. 'I cannot bear this nothing,' she would say. 'Give me back even Satan.' She cannot but be religious."

"Can France be Protestant? It all depends on the Protestantism offered. If it is mere naturalism, mere politics, she will have none of it. But make Protestantism a beautiful presentation of simple and familiar things, and she will take it. Include in it the beauty of the Roman

World's Sunday School Convention

THE World's Sunday School convention among its many functions acts as an agency to correlate the Sunday School work upon the mission field. The coming convention in Japan in October will gather together about fifteen hundred people, according to the present reservations for the trip. About half of this number will be entertained in native Japanese homes and the remainder will go to the hotels of Tokyo. A dining hall in which a thousand delegates may eat at once will furnish fellowship for the group. The Y. M. C. A. building will be given over to the convention for the ten days of the meeting. There will be delegates from Germany, Switzerland, Holland, England, Scotland, Wales, Uruguay, Brazil, Egypt, India, Philippines, Australia, South Africa and China. Korea will send 250 delegates. An exhibition showing the significance of the Sunday school movement to Evangelism, Education, Community Life, National Life and Christian Internationalism will be one of the features of the gathering.

There has been a significant growth of the number of non-Christian people under Sunday-school instruction in foreign lands. In the period between 1915 and 1917 the Sunday school enrollment in China increased from 165,000 to 210,000. One prominent Christian in the Orient declares that "a million Sunday-school pupils today will mean a million Christians ten years from now." While the native adult mind is often impervious to the Christian message it is quite open to it in childhood.

A Sunday school class may look different in different sections of the world. In Africa they meet with scarcely any clothing on. In India a woman's class would disclose but little of the faces of its members. The intellectual interest in various parts of the Bible differs in different sections of the world, but nowhere has there been found a human being so benighted as to fail utterly in relating himself to religious instruction. It is by a wisely directed program of religious education that the world is to be won for Christ.

church and banish all ecclesiasticism. The France that prays with toys is fond of the simple, the common. Present Jesus, as we know him, with color and vitality. Give France the beautiful sacred story from Bethlehem to Calvary, and you will find her waiting for Jesus."

City Survey Helps Keep Sunday Movies Out

One of the indirect results of the Interchurch survey at Bloomington, Ill., was to keep the Sunday movie shows out of the town. A house-to-house canvass had been made some weeks ago in connection with the Interchurch Movement and this gave the church leaders the only up-to-date mailing list in the city. When the movie picture barons undertook to open their shows on Sunday, the church people felt that it would be difficult, if not impossible to win. Someone remembered the mailing list, however, and the case against the Sunday movie was put before the people by means of the mails. Many thousands of Catholics received a copy of the statement of Cardinal Gibbons on the Sunday movie. The result was that the quiet Sunday which the city has been enjoying all these years was maintained.

Former Minister would Abolish all Sunday Laws

The discussion of the amendment of Sunday laws goes on merrily all over the country, but nowhere is it more heated than in Massachusetts, the former home of the Pilgrims, but now a state of immigrants. The ministers are in many cases still discussing the question in a theological fashion rather than in the spirit of social welfare. Dr. A. Z. Conrad recently made a strong appeal in the "Congregationalist" for a Sabbath

that kept the letter of the Jewish law. He is taken to task by Mr. Claris Yeuell, a former Disciple minister who is now in business in Rhode Island, and who heads the Men's Forum of a Congregational church. Mr. Yeuell is equally theological in his argument that with the passing of the "old covenant" the Jewish Sabbath was abolished and nothing else ever put in its place. He says: "Personally I would just as soon try to force people to be baptized or attend the communion as to force them to refrain from recreation on Sunday on Christian grounds." Meanwhile some students of community welfare are trying to arrive at a Christian position by examining the effect of the various kinds of Sunday observance in different cities, not only upon the church and its work but upon the people themselves.

Field Demands More Workers

The annual convention of the Disciples' missions and churches in India was held at Jabalpur February 20-25. The American, English and Australian missionaries of this communion met in one gathering with leading native Christians. The missionaries numbered seventy and the reports of inquirers has led the convention to place itself on record as asking for an immediate assignment of two hundred missionaries in the territory occupied by the Disciples.

Chesapeake Area Strong For Interchurch

The districts where church life was vigorous and well organized prior to the campaign are those which have produced the best results in the Interchurch Movement. Mr. James M. Pickens, campaign director of the Disciples for the

Chesapeake area, reports that President Garfield's old church, the Vermont Avenue Christian Church of Washington, D. C., had raised \$45,000 at the beginning of the second week of the drive. Ninth St. Christian church reported \$24,000 at the beginning of the first week. This district had made the advance preparation faithfully, including the appointment and use of minute men, with the result that the people were educated and ready before the campaign began.

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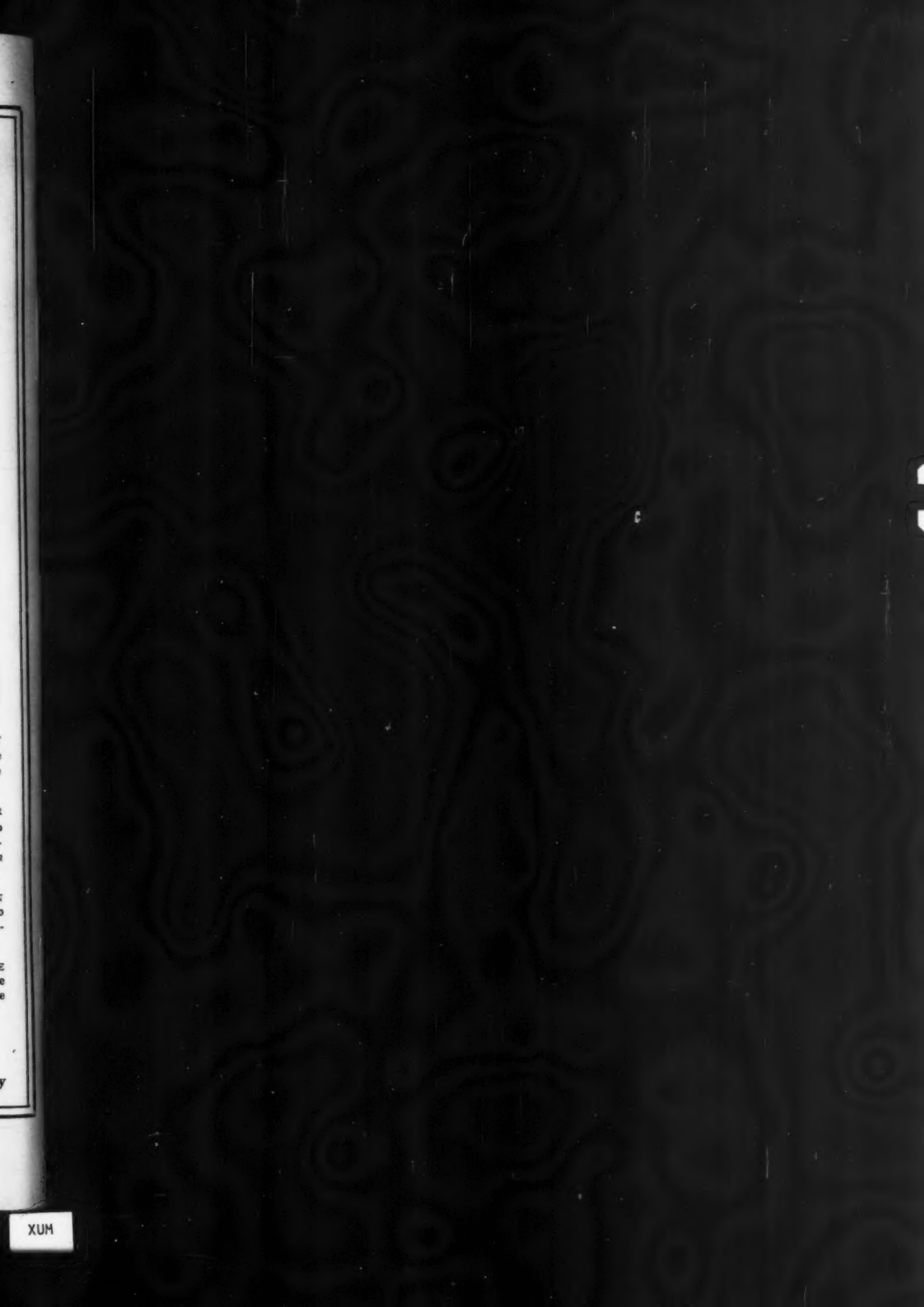
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